Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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RELIGIOUS SELECTIONS.

DUTY OF THE ENLIGHTENED CHRISTIAN.

We have frequently referred to a series of articles under the title of 'The Watchman,' in the English Monthly Repository. These seem to us decidedly the most able articles which have appeared in that work. In the last number, after adducing several examples of the extravagant views and language of Orthodox sects, he proceeds with the following remarks, as a kind of inference from the facts he had adduced, and with the purpose of awakening a deeper sense of duty in the mind of the reader. Let those, who have enjoyed the means of a 'better faith, and 'better spirit,' than prevails in many parts of the country, consider well the obligations which these distinctions impose.

Much yet remains for the friends of pure religion and Christian liberty to effect. A better spirit and a better faith—alas! how much need is there of both in but too many parts of our country! We therefore invite those who have both, not to hide their talent under a bushel. The sentiments they entertain are given them in trust to use for others' benefit. And solemn is the trust with which they are charged, and solemn will be the account of their stewardship to which they will be called. It is almost too clear to require a remark, that Unitarians possess the remedy to the various disorders we have described. Will they keep as well as possess it? Will they limit the efficacy of that truth which God wills should be as pervasive and salutary as the light of day? Surely they will be prompt to afford moral and spiritual soundness, to unseal the eye of the mind, to disenthral the shackled soul, to afford peace to the harassed heart, to lead men from the worship of a Tyrant to the worship of a Father—from warring against each other for diversities of belief, to feel the ties of a common Christianity and a common brotherhood—from the thraldom of systems to the liberty, the generous, humane, and unrestricted liberty, of the Scriptures.

We have heard it said, that the work of controversy, in relation to the principles of Unitarianism, is now ended. On the contrary, we hardly think it begun. It is true that here and there a David and a Goliah have met; but the tug of war is yet to come. The prevalent system and the system of Unitarian Christianity have yet to come into conflict, and this can take place only by our views being presented in the village, in the cottage, in the country, as well as in a few large towns—in tracts as well as volumes—by the voice of the missionary as well as of the minister. Something has been effected; infinitely more remains to be done ere we can be said to have discharged our duty. In fact, the great bulk of the community know nothing of our principles. This is true even of the more enlightened part, much rather of the uninstructed. How can our work be done, how can we prove true to the sentiments we hold, till every one has a real, and not a contingent, opportunity of knowing the truths of pure Christianity?

It is quite clear to our mind that the religious world are not characterized for exercising their powers of thought. Feeling, not thinking, is the peculiarity of the age. Even the leaders of the people yield themselves to the dominion rather of the heart than the head. And the whole history of the recent exertions and revivals is the history, not of intellectual activity, but of religious feeling. In the nature of things, a change may be expected. A re-action will come. In such a condition of society it is plainly the duty of Unitarian Christians, who have during the whole of the excitement been engaged with the intellectual bearings of religion, to come forward in order to hasten and direct the change, that, from the well-balanced action of thought and feeling, true religion, which is now less an affair of the heart than the head, may come forth in somewhat of its fair and harmonious proportions, as well as of its primeval energy.

This is our duty. Even *now* we are called to discharge it. While we delay, the opportunity passes.

IMPORTANCE OF RELIGIOUS KNOWLEDGE.

To the young, I say, it is the earnest wish of my heart, that your minds may be well established in the sound principles of religious knowledge, because I am fully persuaded, that nothing else can be a sufficient foundation of a virtuous and truly respectable conduct in life, or of good hope in death. A mind destitute of knowledge (and, comparatively speaking, no kind of knowledge, besides that of *religion*, deserves the name) is like a field on which no culture has been bestowed, which, the richer it is, the ranker weeds it will produce. If nothing good be sown in it, it will be occupied by plants that are useless or noxious.

Thus, the mind of man can never be wholly barren. Through our whole lives we are subject to successive impressions; for, either new ideas are continually flowing in, or traces of the old ones are marked deeper.—If, therefore, you be not acquiring good principles, be assured that you are acquiring bad ones; if you be not forming virtuous habits, you are, how insensibly soever to yourselves, forming vicious ones; and, instead of becoming those amiable objects in yourselves, and those valuable members of society, which nature, and the God of nature intended that you should be, you will be at best, useless cumberers of the ground, a dead weight upon the community, receiving support and advantage, but contributing nothing in return; or you will be the pests of society, growing continually more corrupt yourselves, and contributing to the corruption of others.

Finding yourselves, therefore, in such a world as this, in which nothing is at a stand, it behoves you seriously to reflect upon your situation and prospects. Form, then, the generous resolution (and every thing depends upon your resolution) of being at present what you will certainly wish you had been some years hence, what your best friends now wish you to be, and what your Maker has intended, fitted, and enabled you to be.

Above all things, be careful to improve and make use of the reason which God has given you, to be the guide of your lives, to check the extravagance of your passions, and to assist you in acquiring that knowledge, without which your rational powers will be of no advantage to you. If you would distinguish yourselves as men, and attain the true dignity, and proper happiness of your natures, it must be by the exercise of those faculties which are peculiar to you as men. If you have no higher objects than the gratification of your animal appetites and passions, you rank yourselves with the brute beasts; but as you will still retain that reflection, which they have not, you will never have that unalloyed enjoyment of a sensual life which they have. In fact, you are incapable of the happiness of brute animals. Aspire, therefore, to those superior pursuits and gratifications for which you were formed, and which are the prerogative and glory of your natures.

Let me urge the young, to a more than ordinary attention to regularity and propriety of behavior, becoming men and Christians, that your conduct may be no disgrace to the rational and liberal sentiments, which I trust you have imbibed. Let it be seen, that when God is considered as the proper object of reverence, love, and confidence, as the benevolent Father of all his offspring of mankind, and their righteous and impartial moral governor, the principle of obedience is the most ingenuous and effectual. Cherish the most unfeigned gratitude to the Father of lights, that your minds are no longer bewildered with the gloom and darkness, in which our excellent religion was, for so many ages, involved; but let this consideration be a motive with you to walk as becomes so glorious a light. If your conduct be such as, instead of recommending your own generous principles, furnishes an excuse to others, for acquiescing in their prejudices and errors, all the dishonor which is thereby thrown upon God, and the injury which will be done to the pure religion of Jesus Christ, by keeping it longer in a corrupted state at home, and preventing its propagation abroad, will be your peculiar guilt, and greatly aggravate your condemnation.

Value the scriptures, as a treasury of divine knowledge, consisting of books which are eminently calculated to inspire you with just sentiments, and prompt you to right conduct; and consider them also as the only proper authority in matters of faith.

In a thing so interesting to you as the business of religion, affecting the regulation of your conduct here, so as to prepare you for immortal happiness hereafter, respect no human authority whatever. Submit to those who are invested with the supreme power in your country, as your lawful civil magistrates; but if they would prescribe to you in matters of faith, say that you have but one Father even God, and one Master, even Christ, and stand fast in the liberty with which he has made you free.

Religious rights, and religious liberty, are things of inestimable value. For these have many of our ancestors suffered and died; and shall we, in the sunshine of prosperity, desert that glorious cause, from which no storms of adversity or persecution could make them swerve. Let us consider it as a duty of the first rank with respect to moral obligation, to transmit to our posterity, and provide, as far as we can, for transmitting, unimpaired, to the latest generations, that generous zeal for religion and liberty, which makes the memory of our forefathers so truly illustrious.

Priestley.

ORIGINAL MISCELLANY.

Two Discourses on the Lord's Supper, preached in Westminster Church, Providence, R. I. Sunday, Feb. 28, 1830. By FREDERICK A. FARLEY. pp. 31. 12mo.

These sermons were printed for the immediate benefit of the society of which the author is pastor. 'I was induced to publish them,' he says, 'from these considerations; first the intrinsic importance of the subject; secondly, the view which I have taken of it may thus be better understood by you, and all grounds of misrepresentation denied. I have no other wish,' he adds, 'than to do the little that I can towards restoring this holy and interesting rite to its original and simple character—that in which I believe our Lord designed, and his apostles regarded it.'

In one discourse is given a sketch of the history of this rite through the various forms of error and corruption under which it passed from the second century, when 'the Fathers of that age, departing widely from the language of the scriptures, determined it to be a *mystery*,' to the reformation, 'which accomplished little towards redeeming the rite from the corruptions into which it had fallen.'

'It was a point upon which the light of truth shone but dimly, among those who in other respects truly deserve to be considered Reformers of the errors of popery. Wickliffe in the fourteenth, and Huss in the fifteenth century, did not in truth reject the notion of transubstantiation. Luther in the sixteenth, though he nominally rejected it, yet retained the doctrine of the *real presence*. Explaining himself upon this point, he called it *consubstantiation*, and said, that as in red hot iron, two distinct substances, *fire* and *iron*, were united, so is Christ's body joined to the bread of the Eucharist. Carolstadt, Luther's colleague, Zuinglius his contemporary, and Socinus, who followed soon after, were, however, very rational, considering the bread and wine only signs and symbols of the body and blood of Christ. Calvin believed that a certain *divine virtue* or *efficacy* was communicated by Christ together with the bread and wine, to those who received them. In the articles of the Episcopal church, both in England and in our own country, the language upon this subject may bear a rational interpretation nearly consistent perhaps with scriptural simplicity, as may also that in the Westminster Assembly's Catechism. Still in both there is an air of mysticism which might well be spared.'

The second discourse is devoted to a discussion respecting 'the mode in which the Lord's Supper is administered among Congregationalists;' which Mr. Farley 'holds to be wrong, radically, and upon scriptural grounds, wrong;' and 'believing the subject to be of vital importance, in its practical bearings upon the cause of pure religion,' he does not 'shrink from using great plainness of speech.' His first objection is, that by the present mode the distinction is created between *church* and *congregation*, with which he cannot admit, that 'the question of comparative merit has of necessity any thing to do, since it in reality means merely that one class has seen fit to comply with certain prescribed forms as prerequisite to communion, and that the other for various reasons has not.'

'But though this be true, does not the distinction seem to import more? Do not many take it to import more? Does it not frequently serve to fix in some degree at least, the estimation in which an individual is regarded by others? Most unquestionably; and such is the state of public sentiment, that a *church member*, as he is styled, is looked upon in a different light, immediately after becoming such, from what he was before. A new line of conduct is expected of him, he is watched more closely; what is right or permissible in another man, is wrong and forbidden in him.—Now, I say all this is totally contrary to Christianity. Right and wrong under that dispensation,—if it be enjoyed with equal light, are unchangeable qualities. To be sure a man may not see them as he ought, but the act of joining in the communion, will not necessarily remedy the difficulty. The real question is, does a man know such a thing to be right? He must do it; he must do it, whether a communicant or not. Or does he know another thing to be wrong? He must avoid it; he must avoid it, whether a communicant or not. Obligation depends upon light, knowledge, opportunity, ability; in proportion as these are enjoyed, is the degree of obligation; human pleasure cannot alter it; cannot increase, cannot diminish it. It is fixed by God! For its discharge, to God alone is man accountable; but to Him indeed, he *is* accountable.

'Again, this distinction is unwarranted by scripture and the usage of the primitive church. In the days of the apostles, and until the false notion that a peculiar sacredness was attached to the rite, the whole body of *believers* communed. The present distinction was unknown. Whoever believed that Jesus was the Son of God, was baptised; and went as a matter of course with his fellow believers to the Lord's table. I must, then, consider the distinction wrong and unauthorised.

'But moreover I say, there is no right vested in any one body of Christians, to refuse the ordinance to any other body, or any individual Christian. It is sometimes said, that each particular church or assembly of believers, have a right to make their own rules, and therefore to admit whom they please, and reject whom they please. I acknowledge their right in regard to the general arrangement of public worship; their right to hear what preaching they choose, and when they choose; their right to adopt for themselves individually any articles of belief, and to subscribe and acknowledge them in any form they choose. But when it comes to the administering of a Christian rite, they must take it as they found it; they must administer it, as Christ and his apostles administered it; they must invite all, as Christ invited all: they must not presume to make conditions which he did not prescribe. If they do, they exercise an unwarrantable authority—they corrupt the ordinance—they exclude those whom he did not exclude—and they narrow or shut the approach to that table, which he laid and left open. I repeat it, they have no warrant for it, and must answer for the usurpation.'

He still farther pronounces 'this distinction wrong, because pernicious in its effect upon the character of both communicants, and those who are not,'—producing in the one 'an uncandid spirit,' and in the other 'self complacency,'—and 'establishing a false and artificial standard of goodness.' It is 'liable to great abuse, and has actually brought great disgrace upon Christianity; by the *arrogated* purity of communicants; by the dissensions and heartburnings which it has engendered among disciples of Christ; by preventing many from coming to the communion, who actually would come otherwise, and indeed ought to come.'

'But it will be said, some churches have only a very general creed, which surely should not prevent any true disciple. Now to this there is an abundance of answers. In the first place you have no right to say that it should not prevent any true disciple: that is a point you cannot settle; you may for yourself, but not for him. His views of what he should do, may differ widely from yours, and be equally conscientious. Secondly, the principle is the same, be the creed never so general, never so brief; a man may believe *all* that you prescribe, and a great deal more; but he says you have no right to prescribe *any thing*, and he offers you the bible for his authority. And to say no more, the distinction of *church* and *congregation* is kept up, and *that*, for reasons already offered, is a sufficient answer for itself.'

'Again it will be objected, that by *throwing open the communion*, as the phrase is, we are preparing the way for great abuse of the rite, as irreligious men will come to it, and great scandal will be brought upon religion.'—Whereas Mr. F. replies, that 'as you increase mystery in religion, you increase its corruptions; and in proportion as you multiply barriers, in the way of outward forms, confessions, and subscriptions, as prerequisite to an admission to its privileges, you increase the tendency to hypocrisy.'

'But it will be urged, that unprincipled and irreligious men *go to church*,—and would you have them join in the communion?' To which Mr. Farley's answer is 'in the first place, that, if such men come to church, there is little probability, while they remain in this character, they will wish to join in the communion;' and 'in the next place, that supposing they do come' in this character, 'requiring subscription to a creed will not prevent this' sin.

Our readers will anticipate the conclusion to which this discussion tends. We give it in the preacher's words.

'I have thus examined the distinction which exists between church and congregation. And I think the plain inference is that there is neither warrant for it, nor utility in it. The word *church* should be understood as it was in apostolic days, to mean an assembly of believers; and I am not to *presume*, that any who contribute to the maintenance of Christian worship and a Christian ministry, are unbelievers. Whoever then, is *a sincere believer*, and desires in an honest and good heart to have his belief an inward, purifying, sanctifying principle, is prepared for, and ought to come to the Lord's table without being obliged to conform to any condition of human invention. So long as the ordinance is administered in any mode which conflicts with this position, so long is it improperly administered.'

Mr. Farley also objects 'to the common mode of administering the communion, because it separates the celebration of the rite from the other religious services of the sanctuary. Originally it formed *a part of these* on each Lord's day. There is no good reason why it should not now be administered, whenever it is, in the same way. The great objection to the present mode, in this particular, is, that it gives to the rite an air of paramount sacredness, and almost mysticism.' In a note he suggests that 'when the hymn following the sermon has been sung, the communion might next be administered to all, who as the disciples of Christ should be religiously and devoutly disposed to receive it.'

The main subject of these discourses is an important one, and there is, we believe, a disposition to have it canvassed. Mr. Farley has given it thoughtful and studious examination, and presents the results in a calm and clear manner. We have endeavored to make a faithful abridgment of his course of argument. We should hardly think it necessary for him to utter, or for us to repeat his disavowal of unworthy purposes, if we had not so frequent examples of the calumny which religious prejudice will pour forth in the misrepresentation of sentiments and motives. We quote the closing paragraphs of the second discourse.

'Do not let it be said or thought, that I think lightly or irreverently of the ordinance; God forbid! It is precisely because I value and respect it, that I wish it to be redeemed from its corruptions, and placed on the original ground where Christ and his apostles left it. It is because I admire its adaptation to promote a true and fervent piety, a well founded love of Christ, to fix, to imbed in the heart the great principles of the gospel, and thus to aid, powerfully and efficiently aid in securing our salvation, that I would enforce its claims *on all who name the Lord Jesus in sincerity and truth*. If ever it is to become what our blessed Lord intended it should be, a means of awakening in the bosoms of all his disciples their gratitude to him, and to the God and Father who sent him, and thus of securing their obedience and fidelity, it is by presenting it to human contemplation in its native and simple beauty and fitness.

'Let this be understood, and this affecting, interesting, delightful rite, may be restored to its original simplicity, and made the powerful means it was designed by its founder to be, of growth in holiness, of advancement in the Christian life. Then may we behold the disciples of the Son of God gathering around the table of his love, with warm and grateful hearts; chilled by no fears, distracted by no doubts, rejoicing in each others progress, rendering common thanksgivings to the common Father of all, and animating each other in the path which leads to immortal life!'

[For the Christian Register.]

Rhetoric, or the Principles of Elocution and Rhetorical Composition. By SAMUEL WILLARD, D. D. A. A. S. Boston: LEONARD C. BOWLES. 1830. pp. 198.

Dr. Willard having prepared this book nine years ago, he has been able to revise it at leisure, and subject its principles to the text of experience. He has done what he proposed to do; he has corrected errors in former systems, simplified the science of rhetoric, suggested new rules, and furnished our high schools with a proper manual. The parts which treat of *emphasis*, *inflection*, and *intonation*, may be considered as profound and original; and where the learner can comprehend the principles fully, we perceive not why they may not become standard axioms. We think this little volume fills a niche in our common school processes of education, which has long been vacant. What book is there, to render rhetoric a simple, entertaining, and useful study to young minds? Those generally used are beyond the reach of such minds. They are excellent in themselves, but they require too much study and reflection for early learners. Those who are acquainted with music, will probably find a new charm in this volume. Where intonations and reflection can be proved by musical sounds, there must be an accuracy peculiarly striking to musical ears. Where these musical tones cannot be felt by the teacher, he must apply the sliding lines of Walker; the next best mode to that of musical characters. Experienced instructers will find this treatise of Dr. W.'s to have supplied with care the directions and illustrations so constantly needed to make Blair intelligible. It may be confidently recommended to the town schools of New England; and in fact, to all beginners, as adapted to impart new aid to rhetorical composition, and new attractions to the best modes of reading.

I must avail myself of this occasion to say, that it is to me, as I doubt not it is to very many others, a source of satisfaction, that since Dr. Willard felt it his duty to leave the ministry, he has resolved to devote himself to the great duties of instruction. He has taken up his permanent residence at Hingham, and, with the aid of a well tried instructer, he is succesfully prosecuting the modes and plans of education laid down in his excellent school books. C.

[For the Christian Register.]

REFLECTING MIRRORS.

It has long been to me a matter of astonishment as well as of regret, that the people of any sect of Christians in our country should feel at liberty to ascribe it to wickedness of heart or base motives that others dissent from them in their interpretations of particular words or phrases, as they occur in the bible. Such conduct evinces so little sense of their own liability to err, such a want of reflection, and of that love which 'seeketh not her own—hopeth all things and thinketh no evil,' that it is difficult for me to reconcile a habit of censorious judging with a truly Christian character. Those who have formed this habit seem to overlook the facts of every day's occurrence, in which men of adult age, as well as children, are led into mistakes by the ambiguity of language. Nor do they seem to reflect, on the well known facts, that in every sect of Christians, there is a great diversity of opinion among the individuals of the same denomination; that they often differ as much from each other in their interpretations of particular passages of scripture, as the people of one sect differ from their brethren of another sect. I have often reflected on facts of this kind; but my attention has recently been particularly excited to the subject, by reading in the 'Christian Spectator' a review of Dr. Tyler's 'Strictures on the Review of Dr. Spring's Dissertation on the means of Regeneration.'

The article to which I have referred, occupies fiftythree pages. It was occasioned by a controversy which has occurred between Orthodox brethren of high standing, on a subject which each party regards as of great importance. I shall give no opinion on the controverted questions; but I may express my belief that, in several respects, the controversy will advance the cause of religion. That it may be so in regard to the progress of Christian candor is my object in writing at the present time.

Let it then be duly considered that the parties in this controversy are ministers of the gospel, highly respectable for talents and metaphysical acuteness, and of the same denomination; yet the whole controversy has originated from a difference of opinion as to the meaning of certain words and phrases, as they occur in the bible, and the misapprehensions which have arisen as to the meaning of words and phrases as used by the writers which have engaged in the controversy. In the article which occasioned these remarks, the principal business of the writer has been to show, that Dr. Tyler has misapprehended the meaning of the language employed in the review on which his 'strictures' were made; and that even in his 'strictures' he has used language which implies the very things for which the reviewer contended. Should Dr. Tyler reply to the review I have little doubt that much of his labor will be to show, that the reviewer has misunderstood him, or misinterpreted the language used in his 'strictures.'

Now in what way are we to account for the facts, that these men cannot agree in their interpretations of scripture language, and that they

misunderstood one another? Would it be candid or right in me to impute these things to the wickedness of one or the other of the parties? Would it be right in either of them to impute the disagreement to the wickedness of the other? If either of them should adopt this course, would it not in the view of candid men be a much greater reproach to the accuser than to the accused?

If there be any principle of reason, love, or candor, on which these disagreements and misapprehensions may be accounted for, without impeaching the integrity of either party; why should not the same principle be extended to other cases of disagreement, and thus banish from society that self-sufficient, censorious and persecuting principle, on which professed Christians have so often imagined that they were doing God service, while violating his commands by endeavors to destroy the characters of those who dissent from their opinions? To reconcile this spirit and practice with Christian principles and precepts, is to me much more difficult than to account for disagreements in the interpretation of scripture without impeaching the moral character of either of the parties concerned. Such disagreements are not only common among the most learned and pious expositors of the bible, but they are also very frequent among the most eminent lawyers, statesmen and judges, in their interpretations of passages in the constitutions and laws of our country. There are indeed cases in which there may be reason to fear that self interest gives an improper bias to the mind of interpreters; but there are thousands of cases in which interpreters disagree, while there is not a shadow of reason to suppose that either of them is influenced by self interest in forming his opinion.

There is perhaps more of truth in the sentiment advanced in Mr. Dana's celebrated Poem on the Soul than has yet been generally supposed. The sentiment is this, that the state and feelings of our minds give a hue to the characters which we contemplate or describe. Hence the poet says,—

"Hates he his fellow men? Why then he deems
'Tis hate for hate—As he, so each one seems."

With equal truth perhaps he might have said—

'Does he from motives base, his creed imbibe
Such baseness he to others will ascribe.'

On the principle of the Poem, whenever a man suffers his prejudices to impute base motives to his dissenting brethren, he may behold his own image in the pictures he intended for others. Persons of real benevolence, candor and humility, are not the men most likely to be jealous of their fellow Christians, or to impute dissent from their views to the want of a Christian temper, or to hatred of the truth. I hope the sentiment of the Poem will be better understood, have its due influence, and give a check to the licentiousness of the tongue and the press. After it shall be clearly understood that party denunciations and revilings are mirrors in which may be seen, not the character of the accused but that of the accuser, partizans of every sect will be less forward than they have heretofore been to stigmatize fellow Christians of other denominations, as enemies to truth and to God. Those who have been in this habit may have some reason for alarm on account of the mirrors which they have already manufactured and sent abroad in a permanent form. These may reflect their own *moral portraits* long after their bodies shall have mouldered into dust. How clearly do we now see the character of some of the Jews, in their denunciations of the Messiah, which were uttered eighteen hundred years ago. 'This man is not of God, because he keepeth not the sabbath day.'—'We know that this man is a sinner.'—'What need have we of further witnesses? Behold now ye have heard his blasphemy!'

ELIHU.

[For the Christian Register.]

RELIGIOUS TRACTS.

MR. REED,—In your last paper I noticed with pleasure that the attention of the friends of Unitarian Christianity was called to the subject of the American Unitarian Association, and that the officers of that institution are desirous to give it a more efficient and extensive influence. I hope this subject will meet that attention which its importance demands, and that auxiliaries will be formed in every Unitarian society in the country where they do not now exist. If Unitarian clergymen would bring the subject before their hearers, I doubt not that many individuals would be found in every society, who would cheerfully cooperate for the promotion of so good a cause. When I consider how much may be accomplished by the publication of religious tracts—the cheap, and as I think unexceptionable mode in which our views of Christianity may be disseminated by these silent preachers—I cannot but hope that the claims of the Unitarian Association will be duly appreciated.

I have read most of the tracts already published by the Association and believe them eminently calculated to do good. Some of the topics of which they treat are discussed in a judicious and masterly manner, and I see not how they can be answered or evaded. For example, Tract No. 20, 'On the doctrine of the two natures in Jesus Christ' appears to me to be one of this character, and I wish it could be read by every Trinitarian in Christendom, for I believe it is a subject very imperfectly understood by the great body of the Orthodox themselves, and that they are not aware in what difficulties the doctrine involves them.

But I have digressed from the subject of which I wish to speak in this communication, which is to recommend, if indeed the opinion of an humble individual can have any weight, that the second series of tracts may be of a more serious and practical character than the first. By using the word serious I do not wish to be understood as intimating, that the subjects discussed in the doctrinal tracts which have been published have not been treated with proper seriousness, but only that practical subjects are more serious than speculative.

I am aware that this is a subject, on which there may exist among good men an honest difference of opinion; still I believe that tracts written with plainness and perspicuity, free from cant and sectarian phraseology, of a serious and practical character, will do much for the promotion of that system of faith which we believe to be the truths of the gospel.

I was highly gratified by the perusal of Tract No. 31, 'On the danger of delay, by Rev. William Ware,' and hope to see more of a similar character. Publications of this description will have an important influence in dispelling the prejudices of our opponents, and preparing the way for the reception of liberal and enlightened Christianity.

D. L.

[For the Christian Register.]

LYCEUM.

MR. EDITOR,—I regret having omitted in my former communication, to mention the syllable, in the word *Lycēum*, concerning the proper pronunciation of which, there was any doubt, at last, in my mind. On the point, which 'Philos Aletheias' has so fully and satisfactorily illustrated, there is, probably, among 'good classical scholars,' no dispute. Perhaps all classical scholars may be agreed, as to the quantity of the letter *y* in the first syllable, whether that letter should have its full open sound, or, according to a rule of Walker,—when ending an unaccented initial syllable—have the first sound of *e*. I have heard some doubts expressed on this point; and not pretending to be a 'good classical scholar' myself, I have sought information, from those who are. I should be happy to see the remarks of 'Philos Aletheias,' on the quantity and sound of the letter *y* in the word Lyceum.

E. L.

[For the Christian Register.]

DERIVATION OF THE WORD LYCEUM.

MR. REED,—It appears to me that a correspondent in your last paper gives a derivation of the word Lyceum, different from that which is approved by the best scholars, and liable to strong objections.

I believe you will search in vain, in any classical Greek writer, for λυκος signifying the SUN, or λυκη the LIGHT. If either of these words is to be found with the significations assigned to them by your correspondent I should like to know the writer and the passage. I know that Macrobius, a *Latin* writer of the fourth century, mentions the word λυκη, and that the Latin *Lux* is derived from it, but he gives no authority for it. (See Schneider's lexicon upon the word λυκεῖος.)

I agree with your correspondent that Lyceum is probably derived from λυκος; but every one, acquainted with the Greek language, knows that the common meaning of that Greek word is *a wolf*. It is a singular fact at first view, that the name of this fierce animal should be the root of that, which is applied to a society for improvement and refinement.

I suppose the term Lyceum was given by the Athenians to a particular *public* walk in the vicinity of Athens, from the circumstance that it was in the neighborhood of a temple of Apollo λυκειος *Lyceus*, i. e. Apollo *to whom the wolf is sacred*, the enemy of wolves,* or the god of shepherds. Your correspondent says that the name was given to it by Aristotle, as if the place belonged to the philosopher. I suppose that he only made use of the walk in common with the rest of the Athenians, though for a different purpose; that he taught his disciples while walking in this *public* place, and that his disciples were hence called Peripatetics, i. e. *walkers*, walking philosophers. Respecting the pronunciation of the word Lyceum, your correspondent is undoubtedly right.

SEARCH.

* See Sophocles' Electra, line 6, του λυκοκτονου Φοιβου Αγαγε λυκειος.

[For the Christian Register.]

AMERICAN UNITARIAN ASSOCIATION.

MR. REED,—In the last Register some remarks were inserted, the object of which was to draw attention to the claims of the AMER. UNIT. ASSOC. and to urge the foundation of auxiliaries. With your leave something more will be offered on this subject.

It is confidently believed, that there will in future be no occasion for complaint at the infrequency or irregularity of the issue of tracts—if the measure proposed for augmenting the funds of the Assoc. should be adopted. Two series are already in a course of publication; of the first of these, in 12mo., a number containing on an average not less than 24 pages and probably more, will be published every month; of the second, in 18mo. a tract will be printed occasionally, at as short intervals as the supply of materials and the state of the treasury shall permit. A third will be commenced in April, the Prospectus of which will probably be sent you for this week's Register.* Members of the Assoc. are entitled to a copy of each tract of the First and Second Series, as it is issued.

The Executive Committee have the satisfaction of stating that the arrangements made by the General Agents, and their activity in their office, justify the belief that every reasonable facility will be provided for the transmission of tracts.

The services of the officers of this Association are rendered gratuitously. The funds are wholly appropriated to the objects of the institution, excepting the amount paid to the agents for their time and labor.

On the grounds, which have here been stated, the title of the AMER. UNIT. ASSOC. to encouragement is thought to be strong. To other considerations of a more general and yet more forcible character, your readers cannot be strangers. In these remarks attention has been asked only to the design and usefulness of the Assoc. But it may be shown that the auxiliaries might be made instruments of much good in the towns or societies in which they are formed.

Besides the reading which they furnish to the members, and through them to their neighbors, and the sense of connexion which is established between the members and others who embrace the same opinions, and the consequent extension of Christian sympathy through the land, each auxiliary may be employed as a means of promoting the social interests of the place in which it is situated, and securing the ends of the Christian ministry. Let this institution be used as an occasion for quarterly, or monthly meetings, at which the various subjects that occupy the minds of Christians might be made topics of conversation. The peculiar wants or circumstances of the place would afford much matter for discussion; and if at any time these should seem to be exhausted or to be destitute of interest, the publications and purposes of the Assoc. would offer enough to fill the evening. It might be proper to introduce more or less of method into these meetings. At some times they might have more of a social character than at others; now they might assume the appearance of benevolent societies, and now of societies for mutual improvement; here both sexes might be present, and there the meeting be confined to one sex. But however they should be conducted, they might be rendered both pleasant and profitable, deriving their spirit from their local utility, while the bond of connexion and the principle of vitality would be the simple circumstance of subscription.

Clergymen, we think, would find these Associations useful, as they would enable them to present to those persons in their congregations, whom they would hence discover to be interested in the diffusion of Christian truth, topics of discussion or plans of action towards which they should desire to draw their sympathy. It is not easy to perceive how the existence of an auxiliary in any town could be productive of evil, as it would be a voluntary association, and would in no way encroach on the rights or assail the feelings of those who might not approve of its design. The cooperation of Unitarian ministers is therefore particularly solicited.

The practicability and utility of associations embracing the objects both of an auxiliary to the AMER. UNIT. ASSOC. and of an independent parochial society have been proved by trial in several instances. We have before us the Constitutions of two such associations, one formed in Boston, the other in a town thirty miles from Boston. In each instance, much satisfaction has been expressed with the results obtained from the adoption of this plan. If you will grant the use of a column in your next paper, some details shall be given.

* See Religious Intelligence.

CHRISTIAN REGISTER.

BOSTON, MARCH 27, 1830.

EPISCOPALIAN CONSISTENCY.

'Shame on the ungenerous artifice, which for the sake of accomplishing the aggrandizement of a *party*, would cast a foul, dishonoring blot upon some of the noblest and best among us, by this pitiful resort to an *ad captandum* argument.' So say the conductors of the Philadelphia PROTESTANT EPISCOPALIAN, for January, in reference to certain aspersions, cast on 'the venerable church,' by the Presbyterian Dr. Rice of Virginia.

Now for the consistency of these men. In the February number of that periodical, after the lapse of only a single month, we find them expressing themselves thus: 'The bold strides of Unitarianism appear to us to demand the reforming process [of *our* church] at home with a paramount necessity.' So forsooth, it is a bad system, and withal making fearful progress among the good people of Philadelphia.

Again: 'Over many a spot once consecrated to puritanic zeal and rigor, the frigid ethics of Socinus now stalk in heedless insensibility to the sacrifice of the cross, and stern opposition to its doctrines.' Alas for New England! What pity she could not have a little of the self denying, fervent zeal of Pennsylvania Episcopacy to inspirit her!

Once more: 'The iceberg of Socinianism has, however, already begun to melt.' Ah, happily then, there is some hope for us, after all. And what, do you suppose, is to receive the liquid element? 'We are decidedly of the opinion that the solid excellence and scriptural views of *our church*, render *her* the most probable reservoir into which the softening waters will flow.' Verily it is difficult to determine which most to admire, the beauty of the figure or the self complacency of the writer.

Further: 'The same characteristics which give stability to *the* church in these days of error and extravagance, will present her to the anxious minds of those who, wearied with the Protean and uncertain shapes of the eastern heresy, and alarmed at the broad gulph of infidelity to which it leads, are desirous of doctrinal repose and Christian security, as the most certain refuge from the storm, and shadow from the heat' *Repose! security!* such for instance, we presume, as distinguished the late contest, in Pennsylvania, for the choice of an assistant Bishop, and such as all over the Episcopal world, have grown out of the controversies between the high church and the low church, the Arminian party and the Calvinistic party, the Evangelicals and the Liberals!

But that pestilent *eastern heresy!* that *broad gulph of infidelity*, to which Unitarianism leads! These are serious charges; and far more, than any thing said by Dr. Rice against Episcopalianism, do they deserve the rebuke, which we have already quoted from the work, before us, (a work, by the way, a good deal more remarkable for pugnacity than ability) and which we here take the liberty to repeat for the special benefit of its *consistent* editors. 'Shame on the ungenerous artifice, which, for the sake of accomplishing the aggrandizement of a *party*, would cast a foul, dishonoring blot upon some of the noblest and best among us, by this pitiful resort to an *ad captandum* argument.'

SECTARIAN INFLUENCE OF SCHOOLS.

It has been recently stated in several of the Orthodox journals, that two Black Nuns from Montreal have lately established themselves in Albany, in the business of instruction, and have 150 children under their care, many of whom are Protestants. One of these journals inquires,—'What do these nuns teach their Protestant pupils? And in reply says—'*To call their parents Heretics.*'

This is certainly an evil, and it is well that the attention of parents should be called to the subject. What strikes us with surprise is, that the evil of children being taught by their instructers, to call their parents heretics, has not been animadverted on before by Orthodox newspapers,—when it is known to have existed for many years, and to a wide extent, in many of the higher schools, both public and private, of New England. It has till recently been the practice, and is now, as far as the public sentiment will permit, in many of our schools under Orthodox direction, to use very special means for giving a particular bias to the religious feelings and opinions of the pupils. The unhappy result has been, in very many instances, that the children of families differing from the instructers in religious opinion, have been led to look on their parents with an eye of jealousy and pity, as heretics—as destitute of religion, and exposed to the frowns and judgments of Heaven for their wickedness. What is the difference to me whether my child be taught to view me as an heretic, by a Black Nun from Montreal, or by any person of equally bigoted and exclusive principles of any other costume, or any other denomination? There can be none. And if the measure of my indignation at the arrogance of their conduct is greater against one than the other, it is not against the Nun, but against the exclusionist of a different character, who, having the means of greater light, and abusing greater privileges, is guilty of far the greater presumption.—'Physician heal thyself.' Lift up your voice of righteous rebuke against the evil and the sin in all its retreats, and in all its names and forms, till it is exterminated from the land. Then shall you deserve well of your country and of mankind.

To parents who are already smarting under the effects of their folly, in entrusting their children to instructers of narrow and bigoted minds, we say nothing. Their legitimate reward of trouble and sorrow has come, and is coming fast enough and heavily enough upon them to awaken in them right views of duty to their offspring, without any crimination from us. But to parents who love domestic peace, who desire the respectful and confiding regard of their children, and who would nourish in them noble and generous feelings and sentiments,—to such parents who are about sending their children from the paternal roof to the guidance of others, we say, —*Beware that your confidence be not misplaced.* There are schools enough, where the gentle and benevolent temper, and practical virtues of Christianity are unobtrusively inculcated, without any encroachment on the time properly devoted to literary studies, and without any of the odious alloy of sectarian jealousy and bitterness.

ORTHODOX OBJECTIONS TO ROMAN CATHOLICS.

We suggested some hints in our last paper, on the inconsistency of which our Orthodox friends were guilty in fixing the charge of exclusiveness on Roman Catholics. We have just presented an instance of this in their complaint against the Black Nuns. Since writing our remarks we have met with a passage so clearly in point, that we cannot refrain from quoting it. It is from the Albany Christian Register, an Orthodox paper.

'But faith in the supremacy, and "divine commission" of the temporal power, of the Pope, is not the only source of Catholic intolerance. There is another which though it may be a more creditable is not a less effectual cause of it. *It is that of exclusive salvation in the Romish church.* We are aware that this doctrine is branded as "detestable" by many devoted Catholics. It is therefore that we find it in all its repulsive nature, by lifting up the disguise that it is necessary to throw over it in this country. A dogma so narrow and bigoted would ill tally with the genius of universal liberality which reigns in our hearts. But though disguised it is genuine Romanism. Councils have decreed it and it has not been repealed. Papal bulls almost daily recognize it without palliation. Sincere Catholics almost daily avow it. It is softened down in adaptation to consciences and apprehensions of the "weak" and "ignorant."

* * * * * * * *

'But we have wandered. Instead of stating the fact of real, though disguised intolerance, we intended to show the *tendency* of this narrow doctrine of exclusive salvation to produce it. It is evident that to be consistent, a sincere Catholic *must* be intolerant. With what indulgence can he look upon Protestantism, when it is believed to be heresy? What fellowship can he tender to Protestants when he believes them in the way to inevitable—"eternal ruin." Charity would prompt him to persuade them of their error. If persuasion fail, principle would demand that he have no communion with them—to give them no countenance lest he be tainted with their guilt. Who will deny, that he who being able to prevent sin, allows its commission, is guilty of that sin and its consequences? This requires no sanction from Pope or council.'

Our readers must be struck with its singular adaptation to the question at issue between the Orthodox and Unitarians. With a slight variation, it exposes the evils of the intolerant system of the former. We say with the writer 'it is the tendency of this *narrow doctrine* of *exclusive salvation*, to produce intolerance. It is evident that to be consistent a sincere CALVINIST must be intolerant. With what indulgence can he look upon UNITARIANISM, when it is believed to be heresy? What fellowship can he tender to UNITARIANS when he believes them in the way to inevitable—eternal ruin?'

We will not say of our adversaries, what this writer applies to his 'that it is only necessary to remember that these odious articles of faith are genuine Romanism—the centre in which every radiating fibre meets: and the wisdom and duty of watching their insidious and artful advances will be apparent;' but in all seriousness and charity, we would ask this writer and our Orthodox brethren in general whose eyes are opened to the enormity of the Roman Catholic pretensions, to remember the wise rebuke of the apostle, 'Therefore, thou art inexcusable, O man, whoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same thing.'

RECENT PUBLICATIONS.

A DISCOURSE *delivered Jan.* 27, 1830, *at the ordination of the* Rev. CHRISTOPHER T. THAYER, *to the pastoral care of the first parish in Beverly, by his father*, NATHANIEL THAYER, D. D. minister of Lancaster.

The text is 1 Tim. iv. 15, 'Give thyself wholly to them;' and the subject discussed, '*self devotion*, of which a young man should be a distinguished example, who is assuming the office of a minister of the Son of God.' We might speak at length of the merits of this sermon; but we have given the *name* of its author, and that alone is enough to commend it sufficiently to most persons who read our paper. We therefore only quote the appropriate notices, taken by the preacher, of the distinguished men, who had been the predecessors of his son, in the ministry at Beverly.

'I am involuntarily constrained by the present service, to call to my remembrance my collegiate connexions, when I beheld with veneration a Willard,* who was advanced from this desk to the head of our ancient University. His unbending integrity, his patience and fidelity in duty, his claims to professional and literary respect and confidence, gave him a high rank among the worthies, guardians, and guides of that generation.

'I can never forget that the migled simplicity and dignity of character, the scientific attainments, and the ministerial eminence and worth of a McKean,† were considered essential in laying the foundation for the rising usefulness and celebrity of our eastern Seminary. He is enrolled with the righteous who shall be in everlasting remembrance.

'The generation, whom you are to serve, and who were his constant witnesses, will bear testimony to the assiduous and successful labors of an Abbot.‡ The sensibility, which was here awak ened when his homeward course was arrested by the messenger of death, is evidence of the deep hold which he had gained on the respect and affections of this people.

'While the respectful remembrance of the virtues of these distinguished lights of the church is to you a sure and delightful pledge that all which in your personal and public character is estimable, will be fully appreciated, you will remember that the successor of such men has not only an honorable, but a laborious scene of service.'

To the discourse are appended the Charge, by Dr. Bancroft; the Right-hand of Fellowship, by Mr. Lathrop; and the Address to the Society, by Dr. Flint. From the performance, last named, we take a brief passage, to which some of our brethren would not do ill if they should give more careful heed.

'Be sparing in your demands upon your minister's time for the enjoyment of his society. Speak always respectfully and affectionately of him before your children. While you esteem him very highly in love for his works' sake, make not an idol of him. Do not intoxicate him with your incense, or think to flatter him by forsaking the assembling of yourselves, as the manner of some is, when he sends you a less popular,—it may be, or it may not be, a less gifted substitute.'

* Rev. Joseph Willard, D. D. was ordained Nov. 1772, dismissed Dec. 1781, having been appointed President of Havard College. Died 1804.

† Rev. Joseph McKean, D. D. was ordained May 1785, dismissed Aug. 1802, having been appointed President of Bowdoin College. Died 1807.

‡ Rev. Abiel Abbot, D. D. was installed Dec. 1803. Died June 1828.

A Plain and Serious Address on the subject of the Christian Religion, urging the practice of it in a candid and charitable spirit. Published by the Society for the Promotion of Christian Knowledge, Piety, and Charity. Boston: GRAY & BOWEN, 1830. 12mo. pp. 36.

The society that has sent forth this address will please to accept our thanks. We are glad to find it disposed and able to resume its labors of publication, which, some years ago, laid the community under obligations of gratitude for a valuable portion of its religious reading.

The title of the tract is sufficiently indicative of its character—'plain and serious'—'candid and charitable.' It seems to us a sort of composition much wanted in some parts of the country; and we hope and trust that it will do good. The friends of liberal Christianity, who like it, will do well to take it into the number of their publications for gratuitous distribution. Did the pamph let need any thing more than its intrinsic merits to recommend it to any, we might say, it was writ

ten by a venerable clergyman, one of the oldest in the State, who has been more than half a century in the ministry, and who, by his various experience, his bright example, and his great success, added to the excellent qualities of his mind and heart, ought to be listened to with peculiar deference by the churches. 'Surely, days should speak, and multitude of years should teach wisdom.'

RELIGIOUS INTELLIGENCE.

[For the Christian Register.]

AMERICAN UNITARIAN ASSOCIATION.

It is proposed by the Executive Committee of this Association to publish a third series of tracts, which, as distinguished from the preceding series, embracing as your readers already know doctrinal and practical subjects, will be called the *Biographical Series*. In this, it is designed to include memoirs or notices, brief or extended, as the subject may admit, of eminent Unitarians, in our own country, in England, and elsewhere, distinguished by their attainments, services, or virtues, either in public or in private life, among laymen as well as ministers. Besides those, therefore, whose names have been illustrious by their station, their writings, or professional labors, it will form an interesting part of this design to portray the characters of those, who in the walks of private and domestic life, even in retirement and obscurity, under trials and afflictions, have exhibited the power of their religion and adorned their Christian profession. Many such, the Committee are happy to know, might from among ourselves, and of those whom we have honored and loved, be presented: and they will have accomplished their design, if with the natural interest felt in the characters of those, who in any way are worthy of notice, they shall also exhibit the efficacy of a true faith in the doctrines of rational and uncorrupt Christianity to control the lives, to sustain the sorrows, and to animate the hopes of its believers.

It is proposed to publish a number quarterly, and four numbers of as nearly uniform size, as possible, will make a volume of about 300 pages.

At a meeting of the EXEC. COMM. of the AMER. UNIT. ASSOC. March 18, 1830, it was

Voted, That the resolution passed Sept. 23d, 1826, respecting the distribution of tracts to members of the Assoc. be amended by inserting the words—of the First and Second Series—after the word—tract.

By order of the Executive Committee.

Religious Statistics. There are 767 cathedral dignitaries; 1015 livings in the gift of the government; 3567 in the gift of the church; 784 in the gift of the universities; 197 in the gift of public bodies; 5030 in the gift of the nobility and gentry; and 63 in the gift of the inhabitants. Roman Catholic congregations in England and Wales, 388; Presbyterians, 258; Independents, 1289; Baptists, 838; Quakers, 396; Wesleyan Methodists, 1288; Calvinistic Methodists, 424; other Methodists of different classes, 689; Home Missionary Stations, 241; the National School Society educates about 275,000 children; the British and Foreign School Society, partly supported by the dissenters, educates in England and Wales about 53,000; and the Sunday schools supported by the different classes of Dissenters are in number about 5000, in which are educated about 700,000 scholars. *Kentish Gazette.*

LITERARY.

North American Review. The proprietorship and editorial charge of this able periodical, have been transferred by Mr. Sparks to Mr. Alexander H. Everett, who will commence his duties as editor, after the publication of the next number. It is understood that Mr. Everett is proprietor of three fourths of the work, and that the other fourth part belongs to the publishers, Gray & Bowen.

Illinois Monthly Magazine. Judge James Hall, who edited the Western Souvenir so creditably to himself and that part of the country, is about establishing a periodical, entitled, The Illinois Monthly Magazine; its purpose is to develope the character and resources of Illinois, and to advance the cause of literature and morality. *Mass. Jour.*

American Biographical Dictionary. The Rev. Timothy Flint, editor of the Western Monthly Review, proposes to publish an American Biographical Dictionary, the chief materials to be drawn from the French Dictionaire Historique. Some European names will be omitted, and many distinguished Americans added. The work will contain 150,000 brief notices of celebrated characters. *Mass. Jour.*

History of the Old Colony. We understand that a History of the 'Old Colony,' by a gentleman of Taunton, is now in press, in this city.

A life of Gen. Alexander Hamilton, by the same pen, is said also to be in a state of forwardness.

Edinburgh Review. The London Spectator of Dec. 5th has the following paragraphs, in regard to the late number of the Edinburgh Review, in which Dr. Channing's writings are noticed.

'This number of the *Edinburgh Review* is, we are induced to believe, from the articles we have looked at, rather a poor one. It is worse, indeed, than poor, for it contains more than one article written in a spirit of illiberality and bad taste.

'The estimate of Dr. CHANNING'S talents we think illiberal; but we will not enter at great length into the subject. His criticism on MILTON is sneered at in a very elaborate style, as being simply a piece of ambitious common place. This is rather an amusing charge to be preferred in a journal which, at the very time when CHANNING wrote the criticism in question, gave place to an article on the merits of MILTON, quite as ambitious as CHANNING'S, without being leavened with the slightest portion of that truth which common places frequently involve. The paper in the *Edinburgh*, with all its brilliancy, was but the elaboration of a paradox, utterly false in itself, on the relations which poetry and philosophy must assume toward each other in different stages of society: and it was a paradox, too, without the stimulant of novelty; for it had been made to subserve a purpose in the same work, twenty years before. Dr. Channing's criticism contained, by the way, an exposition of the fallacy of that very paradox. It is odd that CHANNING'S common places should be so far in advance of the Reviewer's most curious speculation.'

Life of Canning. The Political Life of the Right Hon. George Canning, from his acceptance of the Seals of the Foreign Department, in 1822, to his death, by A. C. Granville, Esq. late his Private Secretary, is in progress.

Royal Academy. M. A. Shee, Esq. has been elected President of the Royal Academy, in the room of the late Sir T. Lawrence. Sir Thomas' will is not yet proved, but it is known that the invaluable collection of drawings by Michael Angelo, Raphael, Rubens, Rembrandt, Leonardo, da Vinci, Guido, and the other old masters, which cost upwards of £37,000, are to be offered to the King for £18,000.; and, in case of refusal, to Mr. Peel, Lord Dudley, the Royal Academy, and some others, at £20,000. If they should all refuse to purchase, they are to be sold by auction at the end of one year.

DOMESTIC SUMMARY.

CONGRESS.

Senate. On Monday, the 15th instant, an inquiry was ordered respecting the expediency of diminishing or regulating the patronage of the Executive of the United States.

The proposition for amendments to the United States Constitution in regard to the choice of President and Vice President, was referred to a select Committee. A bill was passed and sent to the House authorising a subscription to the stock of the Louisville and Portland Canal Company.

The subject of Amendments to the constitution was brought up again on Tuesday. Some time was also spent on Executive business.

On Wednesday, resolutions were submitted by Mr. Holmes, requiring of the Secretary of the Treasury and the Post Master General, statements of the number of officers of the customs, and deputy Post Masters, since the 4th of March last. On Thursday these resolutions were taken up and on motion laid on the table. A large portion of Wednesday and Thursday was spent in Executive business.

On Friday the proposal to fix a day of adjournment was postponed. Executive business occupied the chief attention of the Senate this day. Adjourned to Monday.

House. In the House, on Saturday the 13th a bill was reported extending the provisions of the Revolutionary Pension law. The particulars of the bill we are unable to state. We hope it may be made to extend to some of the many worthy and suffering individuals who are barred by the present law from enjoying this bounty.

The business of Monday was principally a discussion of the Tariff bill. Mr. Gorham addresed the House at length on the subject. He concluded his observations on Tuesday. In Committee of the whole several subjects were discussed, and advanced.

Discussions took place on Wednesday on the subject of fixing a day of adjournment. May 17th was proposed. Mr. Chilton moved an amendment proposing that the pay of members be reduced to two dollars a day. He did not care if Congress should sit till the 1st of Sept.; but do not [said he] let the time wasted in idle speeches be allowed for at the cost of eight dollars a day.

On Thursday the subject of Retrenchment was further considered, and a bill ordered providing for the general reduction of salaries. Mr. McDuffie introduced a resolution proposing a reduction of the pay of Members of Congress to two dollars a day, when the first session shall be continued beyond 120 and the second beyond 90 days. He had previously expressed the wish to reduce the mode of doing business to something like that adopted in the British Parliament, where they dispose of one subject a day, instead of one speech a day, as with us.

On Friday the sum of $10,000 was appropriated to defray the expenses of preparing a code of laws, for the District of Columbia. The Revolutionary bill, as it is called, was passed, 122 to 56. This bill provides for State troops under the Confederation, as well as for those on the Continental establishment.

Saturday was principally occupied in the consideration of private bills.

There will probably be an earnest discussion, in Congress, of the question in regard to Sabbath mails. In a letter from a member of Congress, dated March 8th he says;—

'I have the satisfaction to assure you that in both houses of congress the friends of the Sabbath intend to discuss the great and interesting question involved in the petition and remonstrances on that subject. We hope at least to relieve ourselves from the charge of ecclesiastical domination.'

We perceive, by this, what is the feeling and determination of those on one side of the question.—What those, who are in favor of the present arrangements, intend to say and do, we have no means of determining.

Election of Mayor. An act was passed, at the late session of the Legislature, to provide in certain cases for the election of Mayor. A meeting of our citizens was held in Fanueil Hall, on Friday, for the purpose of accepting or rejecting the act. The further consideration of the subject was, on motion to that effect, indefinitely postponed. So the act was rejected.

Massachusetts General Hospital. George Hayward, M. D. has been appointed by the Trustees of this Hospital, Junior Surgeon of the Institution.

Seditious Pamphlet. Considerable excitement has been occasioned recently, at the South, by a seditious pamphlet, tending to excite the Southern slaves to rebellion and bloodshed. It purports to have been printed at Boston, and is attributed to David Walker, a negro dealer in old clothes. A correspondence on the subject has passed between Governor Giles of Virginia, and our Mayor.

The editor of the Boston Courier assigns some good reasons for disbelieving that it was written by Walker. He doubts also its having been written or printed in Boston. He says that more than one experienced printer,—after a careful examination of paper, type, &c. of the first edition, has expressed the decided opinon that it was '*printed to the southward of New-York.*' It is intimated that Walker is only the instrument of some crafty but evil minded person.

Premium Awarded. In the Register of the 13th inst. we stated that a premium of $50 had been offered for the best Essay, addressed to young men of our Colleges and Professional Seminaries, dissuading them from the use of wine, spirits, and tobacco. This premium has been awarded to Rev. Edward Hitchcock, Professor of Chemistry and Natural History in Amherst College.

Submarine Explorer. A machine has be invented, and its powers successfully tested at Barnstable, for exploring the bed of rivers and the sea to the depth of 14 feet.

Lyceums. An elegant building has been recently erected at Braintree, for the use of the Lyceum in that place.

A Lyceum has been established at South Brookfield, and lectures have been delivered every fortnight by members of the Lyceum. There have also been debates on the same evening.

Days of Fasting. Appointments of a day of fasting, humiliation, and prayer, have been made as follows, in Maine, April 8th; in Connecticut and Vermont, April 9th.

Maine. More attention has been given to agriculture in this flourishing State, of late years, than formerly. But there is still room for great improvements in this respect. So fine a soil with so really industrious a population, ought to produce sufficient bread stuff for their own consumption. And yet this appears not to be the case. We are told in the Eastern Argus of the 16th that 46,300 bushels of corn had been brought to the single port of Portland, from the Southern States, since the first of January. Admitting that a part, or even all of the imported bread stuffs are only to supply the place of what has been exported before, in the form of beef, pork &c.; yet this in our opinion ought not to be, and would not, if the industry of the people were rightly directed. If one half of the labor now bestowed on lumbering, and the exportation of the course article of wood, were bestowed on the soil, we believe that the substantial product of this labor would be much more than doubled, in the space of ten years: and that the advantages would be strikingly manifested even in one year.

In addition to this, if the people could be persuaded to abandon or greatly curtail the importation of distilled liquors, and import in their stead, the same amount in agricultural implements, and in improved breeds of cattle, there is little reason to doubt that within less than ten years the clear amount of exports from that state, over the imports, would be double the present, after a fair deduction for the increased population.

The latter suggestion we consider equally applicable to every State in the Union.

Consul-General at Algiers. The nomination of David Porter to this office has been confirmed by the Senate.

Emigrants to Liberia. The new brig Montgomery, at Norfolk, with accommodations for 150 passengers, has been chartered to convey emigrants to Liberia. She is expected to sail about the 10th of April.

FOREIGN SUMMARY.

Brazilian Slave Trade. A letter of Jan. 11th from Rio Janerio, was recently published in the Baltimore American, which says:—

'The Brazilian Government derives a large revenue from the importation of slaves, by laying a duty of so much per head immediately on their arrival, without regard to their health or condition. When vessels, therefore, which have slaves on board arrive off the port, a general survey takes place by the physician, and those poor wretches whose existence is doubtful, are *thrown over board alive, in order to save the duty.*'

Cuba. Accounts from Havana under date of Feb. 27, state that a conspiracy to throw off the yoke of Spain and declare the island independent, had just been discovered, and that a number of arrests had taken place. A slip from the Baltimore American contains the Proclamation of Gen. Vives, announcing the discovery, but furnishing no particulars. *Courier.*

From Europe. English papers to Feb. 15th have been received at New York.

It is yet uncertain whether the English government will acknowledge Don Miguel.

A committee of both Houses of Parliament has been appointed on the subject of the East India Company's monopoly.

Great dissatisfaction is said to prevail in regard to the distresses of the country.

It appears that propositions have been made by the American Minister in England, and are still under consideration by the British Government, for the renewal of a direct intercourse between this country and the Canadas.

Greece. In Paris papers of Feb. 2d and 4th, we have the following paragraphs.

It is affirmed that the final Protocol relative to Greece has just been signed at London by the Plenipotentiaries of the three Powers, and that Prince Leopold of Saxe Coburg is invested with the Sovereignty, of Greece.

Prince Leopold of Saxe Coburg is shortly expected at Paris, where the report of his marriage with a daughter of the Duke of Orleans is again revived.

France and Algiers. By the last Paris it appears that an expedition is determined on against Algiers.—Twentyfive thousand men are to be landed in Africa, under Gen. Bourmont. All the armed vessels at Toulon are fitting out.

Palestine. The Nuremburg correspondent affirms, that proposals for the cession of Palestine have already been made to the Porte; that the English Ambassador has undertaken the negotiation in the name of the Jewish house in question; and that the Otoman Ministry is not indisposed to enter into an arrangement.

MARRIAGES.

In this city, Mr. Thomas Franklin Chamberlin to Miss Mary Hutchings; on Monday evening, Mr. Charles F. Eaton to Miss Mary Doggett.

In Dorchester, Mr. William K. Barnard, to Miss Nancy, daughter of the late Mr. Daniel Denney, of Worcester.

In Watertown, Mr. Calvin Brigham to Miss Susan S. Wetherbee, of Boxboro'.

In Worcester, Mr. Amory Moore to Miss Catharine M. Merrifield.

In Smithfield, R. I. Rev. Israel Washburn, of the Methodist Episcopal Church, to Miss Elizabeth C. Lawson, of Smithfield.

In Grafton, Mr. Millotte Baker, of Northbridge, to Miss Susan E. Roberts, of G.

In Ward, Mr. Arba Fitts to Miss Julia Weston; Mr. Jason C. Hill to Miss Julia Cutler.

In Carver, Mr. Joseph Sherman to Miss Betsey W. Cobb, both of C.

DEATHS.

In this city, of consumption, Garafilia Mohalby, 13, an orphan from Greece, who was receiving education and support in a benevolent family in this metropolis; Mr. John Jones, formerly of England, 72; Mr. Thomas Norcross, 35.

In Charlestown, widow Mary Simonds, 90; Mr. Thomas H. Varrell, 22.

In Salem, Mr. Joseph Pickering 70.

In Newburyport, Mrs. Gage, wife of Jonathan Gage, Esq. 77.

In Marshfield, Mr. John Mitchell, 90.

In Raynham, Mrs. Martha Macondra, of this city, 62.

In Concord, Mrs. Mary Flint, 70.

In Pepperell, widow Sarah Lawrence, 98.

In Hamilton, Dr. Enoch Faulkner, 62.

In Westfield, Mr. Daniel Dewey, 29.

In Springfield, Dr. Chauncey Brewer, 87—the oldest practitioner in that part of the State.

In Edgartown, Mr. Aaron Norton, 44.

In Littleton, Rev. David Goodall, 80, formerly minister of Halifax, Vt.

In Sturbridge, Mr. Abner Allen, 83 years and six months. He was the youngest of eight brothers, whose ages at their deaths amounted to 650 years.—There were three sisters, one of whom was in her 88th year at the time of her decease.

In Oakham, 19th inst. Mrs. Vesta Howard, wife of Mr. Martin Howard, 56.

In Carver, on the 11th inst. Mrs. Anna W. Shaw, wife of Mr. Earl Shaw, daughter of the late Thomas Hammond, Esq. aged 28.

In New York, Rev. Joseph Christmas, pastor of the Bowery Presbyterian Church, 27.

In Washington city, James Foster Swift, U. S. Civil Engineer, 24, son of Gen. Joseph G. Swift.

In Baltimore, Rev. John Allen, professor of Mathematics in the University of Maryland, 71.

In Raleigh, N. C. the learned, and distinguished Rev. John Stark Ravenscroft, D. D. Bishop of the Protestant Episcopal Church in North Carolina, in the 58th year of his age.

SCHOOL FOR YOUNG LADIES and Misses in Harvard Place,
Opposite the Old South Church, Washington Street.

The Spring Term at Miss BOARDMAN'S School will commence on Monday, April 5th.

The branches taught are: Reading, Orthography, Writing, Arithmetic mental and written, English Grammar, Rhetoric, Geography, use of Maps and Globes, History, Composition, Philosophy, Natural, Moral and Intellectual, Chemistry, Drawing Maps, Drawing and Painting, Plain and Ornamental Needlework.

Terms from eight to twelve dollars.

The Latin language will be taught by an approved Teacher, the French if required.

Every facility, by way of explanation and illustration will be afforded, to render the studies interesting, and to assist the pupils in acquiring a thorough knowledge of them.

References—Rev. Dr. Wisner, Rev. Louis Dwight, John Tappan, Esq., Francis Welch, Esq., Dea. N. Willis, Dea. J. Loring, Samuel Dorr, Esq., Isaac Hall, Esq. 3t. *Boston, March* 27, 1830.

BOXFORD ACADEMY. The Academy at Boxford will be opened for the reception of scholars on Monday the 12th of April next. Instruction will be given by a young gentleman of experience, and reputation—a graduate of Harvard University. Board may be had near the Academy from $1 25 to $1 75 per week. Tuition in the various branches of English Literature and Science $3 per quarter, and in the languages $4.

Refer to Rev. Mr. Brazer, of *Salem.* Rev. Mr. Sewall, of *Danvers.* Rev. Mr. Bartlett, of *Marblehead.* Rev. Mr. Loring, of *Andover.* Rev. Mr. Robinson, of *Boxford.*

Boxford, March 27th, 1830. 3t

PRIVATE ACADEMY. Mr. WEBSTER informs his friends that his school is open for the reception of pupils. The situation is retired, elevated, salubrious; well adapted therefore to mental and moral culture. His instruction is adapted to the present improved system of intellectual discipline, and consequently requires those books, which are used, by authority, in the metropolis. Pupils of both sexes are admitted, who may be taught, if deemed desirable, in separate apartments. Tuition in the common elementary studies at $4 per quarter; if to these be added the Latin and Greek classicks, preparatory to admission to the University, $6. Board with eligible accommodations in Mr. Webster's family at $1 75 cents per week.

Reference. Dea. S. Grecle, A. M. Mr. B. D. Emerson, A. M. late principal of the Adams Gr. School, Boston. Sidney Bartlett, Esq.

Reading, North Parish, March 20, 1830.

PRIVATE SCHOOL. The Subscriber would inform his friends and the public, that he will open a Private School, on Tuesday the 6th of April, at the Village in Dorchester, near Milton Bridge, where instruction will be given in the common and higher English branches, and the French Language. Tuition from $3 to $5 per quarter.

FRANCIS C. SUMNER.

References.
Rev. Edward Richmond, D. D. Dorchester.
" John Codman, D. D. "
Jesse Pierce, Esq. Stoughton.
3t. *Dorchester, March 10th*, 1830.

SCHOOL FOR YOUNG LADIES. Miss C. respectfully informs the inhabitants of Northborough, and the vicinity, that she will open a School on the first Monday of April, for the instruction of Young Ladies in the various branches of an English education. Plain, and ornamental needle-work will be taught; also the French Language, and Painting. Tuition from $3 to $4 per quarter.

For further particulars inquire at Mr. Jacob Pierce's Northborough, where a few young ladies can be accommodated with board under Miss C.'s immediate charge.

References. Rev. Charles Lowell, D. D. Boston, and Rev. Joseph Allen, Northborough.

March 20. 3t.

MR. YOUNG'S DISCOURSE.—This day published, by GRAY & BOWEN, and for sale by them and at the Bookstores, a Discourse delivered at the ordination of the Rev. James W. Thompson, as Pastor of the South Congregational Society in Natick, Feb. 17, 1830. By ALEXANDER YOUNG, Minister of the Church on Church-Green, Boston. To the Sermon are annexed the Charge, Right Hand of Fellowship, and Address to the Society, and an Appendix containing an account of the life and labors of Eliot, the apostle to the Indians. G. & B. have also for sale Mr. Young's Discourse on the SINS OF THE TONGUE, *Second Edition.* March 20.

ENGLISH PUBLICATIONS.—*Newspapers, Magazines, Reviews, and New Books.* EDWARD WILLMER, Bookseller, and Newspaper Agent, Liverpool, announces to Public Libraries, Reading Rooms, and other Literary Institutions, Editors, Booksellers, and private Individuals, that they may be supplied with English Books, Magazines, Reviews, Newspapers, Prices Currents, Shipping Lists, and every description of English Stationery, also, all the European Foreign Journals, with the utmost punctuality, all which are packed up secure, and shipped to New York, Boston, Philadelphia, Charleston, New Orleans, all parts of North and South America, and the Canadas.

Periodicals sent via. New York go secure in locked up bags to the New York Post Office.

☞ *The situation of Liverpool will ensure a much earlier delivery of these publications, than can be obtained from any other Port in England.*

Orders transmitted to E. Willmer direct to Liverpool, accompanied by a reference for payment, or handed to his Agent, Mr. W. A. COLMAN, Bookseller, &c. Park-Place House, New York, with a remittance, will meet with prompt attention.

For the punctual transmission of the above, by every Packet Ship, E. W. begs to refer to the following:—

Messrs. J. & J. Harper, Publishers, New York,—Editor of the Albion, New York,—The Courier, Boston,—The Telegraph, Washington,—The Daily Chronicle, Philadelphia,—The Patriot, Charleston,—The Gazette, Montreal,—The Exchange News Room, Quebec. 4t. March 13.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, that on the twentyfourth day of February, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as proprietor in the words following, *to wit*:

'Peter Parley's Tales of Animals; containing descriptions of 300 Quadrupeds, Birds, Fishes, Reptiles and Insects, with numerous engravings.'

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS.

Clerk of the District of Massachusetts.
4t. March 13.

THE NEW TESTAMENT, in the Common Version, conformed to Griesbach's Standard Greek Text, in one large 12mo. Volume. Price *one dollar.* This day published, By GRAY & BOWEN.

A writer in the *Christian Examiner and General Review*, after alluding to several acknowledged errors in the common Version, observes, that

'If it is objected, that it would be difficult to make the proposed alterations in the common version, our answer is, that the work is already done, and well done. The title of the volume which has called forth these remarks is, "The New Testament in the Common Version, conformed to Griesbach's Standard Greek Text." This is precisely the book which was wanted: the book which should be in the hands of every man, woman, and child in our country, superseding the Testament which is now in common use. It is very true, that a new translation of the Christian Scriptures, which would suit all religious denominations, is hardly to be expected, because in translation, there is necessarily so much contested interpretation. But the volume before is not a new translation. It is the old translation conformed to an acknowledged standard text of the original language. The words of King James's translators are in no case altered, except where a change in the original Greek required it.—This rule has been scrupulously adhered to by the gentlemen who prepared the volume. He has not departed from it even in instances in which he would have been borne out by the approbation of all Christian interpreters, of every mode of faith. He has not trenched in the least upon debateable ground. To use his own words, he has not "attempted any such work as that of a revised translation of the New Testament.—He has exactly reprinted the Common Version, except in places where the Greek text, from which that version was made, is now understood to have been faulty." Here, then, we say, is exactly the volume which was wanted, and which ought to be brought immediately into general use. We are convinced, both from the use which we have made of it ourselves, and from the known literary character of the Rev. Mr. Palfrey, that it has been prepared with faithful labor, accuracy, and entire impartiality.' March 27.

THREE IMPORTANT QUESTIONS ANSWERED. WAIT, GREEN & Co. Booksellers, 13 Court Street, will publish the next week,

'*Three important Questions Answered,*'

on the Christian name, character, and hopes—a new and cheap edition, by Rev. Henry Ware, jr. of Boston.

This tract was published a few years since, and passed through several editions.

The desire that so useful a work should be kept in circulation, has induced the publishers to bring it again before the public. Price 8 cts. each: 75 cts. per. doz. March 27. 3t

UNITARIAN MISCELLANY. GRAY & BOWEN, have just received from Baltimore, a few complete sets of this valuable work. The sets now offered for sale, are probably the only ones to be had in the United States, and are complete during the whole term of its publication as edited by Mr. Sparks and Mr. Greenwood.

Persons wishing to obtain copies can be supplied on very liberal terms.

The whole work is comprised in six large duodecimo volumes, which will be sold at $4 50 per set. March 27.

NOTICE. The General Agents of the Amer. Unit. Assoc., would respectfully give notice, that they have appointed M. CARROLL, Bookseller, *New Orleans*, agent for the sale and distribution of Tracts in that place. March 27.

A PLAIN AND SERIOUS ADdress on the Subject of the Christian Religion, urging the Practice of it in a Candid and Charitable Spirit.

'If any man have not the spirit of Christ, he is none of his.'—*Paul.*

'Though a man have all knowledge, &c., and have no charity, he is nothing.'—*Paul.*

Price 8 cents.

Published for the Society for the Promotion of Christian Knowledge, Piety, and Charity, by GRAY & BOWEN, and for sale by them and at the Bookstores in general.

To persons purchasing the above for distribution, a liberal discount will be allowed. March 20.

COPARTNERSHIP NOTICE.—The subscriber has taken into Copartnership, Mr. WILLIAM SOUTHER, the business will in future be conducted under the firm of JOHN MARSH, & Co. at the former establishment, No's. 96 and 98, State Street.

JOHN MARSH.

N. B. All persons having unsettled accounts are respectfully called upon to adjust the same.

JOHN MARSH & CO. No's. 96 and 98 State Street, offer for sale at the lowest prices, a general assortment of Merchant Account Books, Paper, Stationary, fine Cutlery, School Books, Patent Medicine, &c. &c. at wholesale or retail, on accommodating terms.

J. M. & Co. having a Book Bindery and Manufactory completely furnished, connected with their establishment, and being professed workmen, they would particularly solicit the patronage of Banks, Incorporated Companies and Individuals for Account Books, and pledge themselves to furnish them in the most *superior* modern style, and substantial manner, and warrant them in all cases to give satisfaction.

☞ Family Bibles, Periodicals, Pamphlets and Music Books bound, and Old Books rebound to any particular pattern at short notice. 6w. Feb. 27.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—*New Series*, No. VII, *for March*, 1830.—Just published by GRAY & BOWEN, corner of Washington and School Streets.

CONTENTS.

Art. I. The Roman Catholics. Memoirs of Scipio de Ricci, late Bishop of Pistoia and Prato, Reformer of Catholicism in Tuscany under the Reign of Leopold. Edited from the Original of M. de Potter, by Thomas Roscoe.

Art. II. Books for Children. 1. American Popular Lessons, chiefly selected from the Writings of Mrs. Barbauld, Miss Edgeworth, and other approved Authors. 2. Sequel to American Popular Lessons. By the Author of American Popular Lessons. 3. Poetry for Schools; designed for Reading and Recitation.—By the Author of American Popular Lessons. 4. Primary Dictionary; or Rational Vocabulary: consisting of nearly four thousand Words. Designed for the Younger Classes in Schools. By the Author of American Popular Lessons.

Art. III. Public Opinions and Public Morals. A Sermon preached in the Cathedral Church of St. Paul, May 8th, 1828, at the Festival of the Sons of the Clergy. By the Rev. Philip N. Shuttleworth, D. D.

Art. IV. Books for Sunday Schools. Union Questions; being a Compilation from 'Questions on the Selected Scripture Lessons,' &c. Prepared by Harkey Fisk, &c. Revised by the Committee of Publication of the American Sunday School Union.

Art. V. Edmund Calamy, and Philip Doddridge. 1. An Historical Account of my own Life, with some Reflections on the Times I have lived in (1671-1731.) By Edmund Calamy, D. D. Edited by John Towill Rutt. 2. The Correspondence and Diary of Philip Doddridge, D. D.: with Notices of many of his Contemporaries; and a Sketch of the Ecclesiastical History of the Times in which he lived. Edited from the Original MSS. by his Great-grandson, John Doddridge Humphreys, Esq. 3. Letters to Dissenting Ministers, and to Students for the Ministry, from the Rev. Job Orton, &c. with Memoirs of his Life, by S. Palmer. 4. Memoirs of the Life, Writings, and Character of Dr. Philip Doddridge, by Andrew Kippis, D. D.

Art. VI. Principles of Congregationalism. The Second Century Lecture of the First Church. By C. W. Upham.

Art. VII. Obstacles to the Progress of Knowledge. 1. Address to Infant Schools. By William Russell. 2. Practical Observations on Popular Education. 3. American Lyceum, or Society for the Improvement of Schools, and Diffusion of Useful Knowledge.

Art. VIII. Immortality of the Affection's. Future State of Man. March 6.

SELECTED POETRY.

[From the New Haven Religious Intelligencer.]

HEAVEN BRIGHTER THAN EARTH.

'Oh! make heaven seem brighter than this world.'
Dying words of Rev. M. Bruen.

Those skies no night that wear,
Nor cloud nor tempest know,
Those skies no blight that bear,
Those streams that stainless flow,
Are they not brighter far
Than all that lure us here?
Where storms may fright each lingering star
From midnight's lonely sphere?

Here hope, of sorrow drinks,
Here, beauty yields to care,
And virtue from temptation shrinks,
And folly finds despair;
But 'mid that world above
No baleful step may stray,
The white-winged seraph's glance of love
Would drive each ill way.

Friendship is there the guest
Of chilling doubt no more,
And love with thornless breast,
Whose pains and fears are o'er;
There is no farewell sigh
Throughout that heavenly clime,
No moaning voice, or severed tie,
Or change of hoary time.

Why plant the cypress near
The pillow of the just?
Why dew with murmuring tear
Their calm and holy dust?
Rear there the rose's pride,
Bid the young myrtle bloom,
Fit emblems of their joys who bide
Beyond the insatiate tomb.

'Mid that celestial place
Our thoughts would soaring glow,
E'en while we run this pilgrim race
Of weariness and wo:
For who would shrink from death
With brief and icy hand,
Or heed the pang of shortening breath
To win that glorious land? H.

MISCELLANEOUS SELECTIONS.

BETHLEHEM SCHOOL IN 1794.

In an interesting and instructive work for young persons, just published in this city, by Carter & Hendee, entitled 'The Young Emigrants,' we have the following sketch relative to the Bethlehem School, as it was in 1794. It is from the narrative of the visit of a family who at that period contemplated placing a daughter at that Institution.

He first conducted the party to the superintendent, Brother Van Vleck, a man of mild demeanor and respectable appearance, who accompained them through the different houses, and explained the arrangements for the separate accommodation ef the brothers and sisters, the married and single. The neatness everywhere apparent, the tranquillity that rested on every face, and the kindness that marked their manners, were a relief to Mrs. Stanley, contrasted with the cheerless inns, and the vulgar people that she had lately encountered. But Lucy regarded the matter differently. The strange appearance of all that she saw, so simple, yet so artificial, oppressed her. To her imagination, the women in their odious caps, and linen fillets, looked like so many ghosts. And truly, though they religiously preserve the tradition, that Count Zinzindorf sat up a whole night to contrive their *coiffure*, the good man's taste is less to be admired than his patience. It was, therefore, more agreeable to Lucy when they were conducted to the, 'old house,' and the 'new house,' in which the pupils were lodged according to their ages—all under ten years occupying the one, and as they entered their eleventh year, passing into the other. But not there, as elsewhere, was the idea of promotion to an older class, of course, the object of ambition. Among these little recluses, the strife for seniority, so common in children, was sometimes counteracted by better feelings; and the affectionate girls were frequently seen to lament an advantage, obtained by a separation from their early associates.

Our party were then shown to the school room. Here, as among the most important of the sisterhood, they were made known to the gentle sister Kliest, and to the rigid, though not less benevolent, sister Konst. Oh, how many young hearts have responded to these names! how much of joy or alarm have they created within their small but absolute dominion! These excellent women are no longer to be seen there, and their few and simple instructions would perhaps excite a smile, when compared with the higher standard of modern education. But it should nevertheless be admitted, as due to an institution, to which some of our most virtuous and interesting women acknowledge themselves indebted, that the unobtrusive life of the Bethlehem pupil, the habits of devotion in which she was trained, the law of love under which she dwelt, the simplicity of dress, and the order that obtained in everything, are in some respects more favorable to the true feminine character, than the display and pride of acquisition, which may sometimes be remarked in the present elaborate system of female education. We would not imply, however, that our young friends are reduced to the lamentable alternative of ignorance or vanity.—They may justifiably cultivate every talent and opportunity that God has given; but let them do it with modesty, reflecting that the greater facilities for education now afforded, the more will, and ought to be, required of them.

The following is from an account of a second day's visit to the school.

As they waited in an unoccupied room, in a part of the building to which they had not before been admitted, the quiet of the house was suddenly interrupted by a strain of sacred music. It seemed to come from an apartment near them; and was at times disturbed by sobs, and other sounds expressive of pain and sorrow. Lucy slowly, and on tip-toe, proceeded to open a door, which she thought would make known the cause. This gave them a view of a passage communicating with several rooms, out of which she saw females occasionally glide with an anxious and careful look, and approach a door, whence the sounds issued. Mr. and Mrs. Stanley, much interested, ventured also to approach; and Lucy timidly followed. As they gained the apartment to which the others were attracted, they beheld a girl of ten or eleven years of age, apparently dying.—Around her bed stood several of the sisters and children. The former singing the 'death hymn;' with which they always accompany the departing spirit; and in which her young companions joined, as well as their yet unchecked emotions would allow. The scene was near its close; and in a few minutes the little sufferer was at peace.

Awed into silence, neither of the strangers uttered an inquiry. They stood contemplating the lifeless child, till they were startled by the entrance of men, bearing 'a tray,' as they term it, on which the body was laid, in order to be conveyed to the 'corpse-house,'—a building used only for the reception of the dead. There the last offices were always performed, and the remains left until the time of interment. As the men slowly removed their burden, music of a different kind was heard. From the neighboring church, horns and clarionets, sent forth the cheerful sound, by which they always announce a death;—an event, in their opinion, to be regarded as a deliverance.

Among the many interesting statements in the Library of Entertaining Knowledge, we find the following in relation to the invention of the Pump and the Barometer.

INVENTION OF THE PUMP.

Perhaps, the most striking illustration we can give of the strange manner in which important truths will sometimes hide themselves for a long while from observation, even after science has approached almost so near as to touch them, is to be found in the history of the different discoveries relating to the mechanical properties of the air. The knowledge of its positive weight, or gravity, is as old as the days of Aristotle. Even its elasticity was well known to the ancients; one of whose philosophers, HERO of Alexandria, had, about a century before the birth of Christ, constructed upon that principle the fountain, or *jet d'eau*, which still goes by his name. The common suction-pump is a still older invention, the effect of which, depending, as it does, entirely on the pressure of the atmosphere, might have suggested the true philosophy of that subject, it may be thought, to some one of its innumerable observers. But, in reality, although all the while the air was known to be really a heavy body, nobody for two thousand years found out the true reason why, on its removal from the barrel of the pump by the elevation of the piston, the water rose into the vacant space. The unlearned multitude attributed the phenomenon to a *suction*, or power of sucking, in the pump, and gave it the name of the suction-pump accordingly. They saw a phenomenon which they did not understand, and they called its cause, of which they were ignorant, suction. But the theory of the philosophers was more irrational than that of the multitude; only that, professing to rest upon one of the great laws of nature, it looked somewhat more solemn and imposing. The water rises in the pump, it was said, upon the removal of the air, because *nature abhors a vacuum;* and thus the matter rested, as we have said, for nearly twenty centuries,—the alleged abhorrence of nature for a vacuum never having been established, either by experiment or reasoning, or in any other way, but at the same time being always so gravely propounded as a universal truth that it never was questioned by any body. Let us not, however, deride with too much levity these errors and follies of the old interpreters of nature. We ourselves are only yet casting off the yoke of that ignorance in the guise of wisdom, under which the men of other times were wont so submissively to bow; and if not in physics, at least in other departments of knowledge, we are still too much given to accept mere words and phrases, in the place of philosophy. At least let what we are now to relate restrain a little the expression of our contempt for the philosophy of the school men, as to the present matter, and our exultation in a superiority over them which we do not owe to ourselves.

The illustrious Galileo himself, unquestionably one of the greatest men that ever lived, even after advancing to the very confines of all we now know, stopped there, and could find nothing better to offer than the old solution of the difficulty, in a case attended with circumstances which to us would seem to have made the necessity for abandoning it obvious. A pump of more than thirtytwo feet in height having chanced to be erected at Florence, while Galileo resided in that city, the philosopher, finding that the water would not rise as usual to its top, set himself immediately to endeavor to account for the unexpected phenomenon; and, after examining the case, came to the conclusion, that nature certainly abhorred a vacuum, *but for the first two-and-thirty feet only!* It was his pupil TORRICELLI who first demonstrated the true cause of the phenomenon, by a most happily imagined experiment. The water, rising, as it does, only to a certain height, must, in fact he remarked, be, not drawn, but pushed up into the barrel of the pump; and it can only be so pushed by the pressure of the atmosphere on the exposed portion of it. The thirtytwo feet of water in the body of the pump are merely a counterbalance to a column of air of equal basis, reaching to the top of the atmosphere. But if so, it then occurred to him, that another liquid, heavier or lighter than water, will, in similar circumstances, ascend to a correspondingly less or greater height, a less or greater quantity of it being, of course, required to balance the atmospheric column. Mercury, for example, is about thirteen times and a half as heavy as water; it ought to mount, therefore, only to the height of about twentyeight inches, instead of thirtytwo feet. So, taking a glass tube of about three feet in length, and hermetically sealed (that is, made air-tight) at one end, he first filled it completely with mercury, and then closing it with his finger, reversed it, and plunged it into a basin of the same liquid metal; when, withdrawing his finger, he had the gratification of seeing the liquid in the tube, now forming one body with that in the basin, descend, until, exactly as he had anticipated, there remained suspended a column of twentyeight inches only.

BAROMETERS.

Now, by this experiment, in every way a most ingenious and beautiful one, Torricelli had in reality invented the instrument we now call the Barometer; and yet, strange to say, it was left to another to discover that he had done so. It was the great PASCAL, a man of sublime and universal genius, who, upon hearing of Torricelli's experiment, first made the remark, that the inference which he had deduced from it might, if true, be confirmed beyond the possibility of dispute, by carrying the mercurial tube to a considerable elevation above the earth, when, the atmospheric column being diminished, that of the mercury, which was supposed to be its balance, ought to be shortened likewise in a corresponding proportion. It followed that we had thus, therefore, a measure of the weight of the atmosphere in all circumstances, and consequently of the height of any place to which we could carry the instrument. The experiment was performed, and the result was as Pascal had anticipated. In this way, at length, was completed a discovery, the first steps towards which had been made two thousand years before; during the whole of which period the phenomena best fitted to suggest it were matter of daily observation to every one: but which, nevertheless, at last escaped even several of the greatest philosophers who had made the nearest approaches to its developement.

DR. CHEYNE'S OPINION OF PUNCH.

In the second edition of his 'Essay on health and long life,' written in Latin, and published in 1726, Dr. Cheyne gives his opinion of that popular beverage, punch, which is, that 'next to drams, no liquor deserves more to be stigmatized, and banished the repasts of the tender, valetudinary, and studious, than *punch*. 'Tis a composition of various ingredients, not one of which is salutary or kindly to such constitutions, except the pure element, water.'—'I could never see any temptation, for any one possessed of his senses, to indulge in this heathenish liquor, if it be not that it makes its votaries the soonest, and all of a sudden, the deepest drunk—hold them longest in the fit, and deprives them the most entirely, of the use of their intellectual faculties, and bodily organs, of any liquor whatsoever. It is most like *opium*, both in its nature, and in the manner of its operation, and nearest *arsenic* in its deleterious and poisonous qualities—and so I leave it to them.'

Very many of our readers will, no doubt, consider this character of punch, a libel upon their favorite beverage; others will, perhaps, admit it to be true of every kind, save *hot whiskey punch*, and that compounded by some experienced hand. We must observe, however, that Dr. Cheyne is by no means singular in his opinion, for many other medical authors have condemned the use of punch; some, as prejudicial to the brain and nervous system, others, of a more recent date, as being peculiarly pernicious to the stomach.

Jour. of Health.

COMMONWEALTH OF MASSACHUSETTS.
In General Court, at the January Session thereof, A. D. 1830.

Resolved, By both Houses, the same being agreed to, by a majority of the Senators, and by two thirds of the members of the House of Representatives present and voting thereon, that it is proper and expedient to alter and amend the Constitution of this Commonwealth, by adopting the subjoined article of amendment, and that the same, as thus agreed to, be entered on the Journals of the two Houses, with the *Yeas* and *Nays* taken thereon, and referred to the General Court next to be chosen, and that the same be published, to the end that if agreed to by the General Court next to be chosen in the manner provided by the Constitution, it may be submitted to the people for their ratification, in order that it may become a part of the Constitution of this Commonwealth.

ARTICLE OF AMENDMENT.

The political year shall begin on the first Wednesday of January, instead of the last Wednesday in May; and the General Court shall assemble every year on the said first Wednesday of January, and shall proceed at that session to make all the elections, and do all the others acts, which are by the Constitution, required to be made, and done, at the session which has heretofore commenced on the last Wednesday of May. And the General Court shall be dissolved on the day next preceding the first Wednesday of January, without any proclamation or other act of the Governor. But nothing herein contained, shall prevent the General Court from assembling at such other times, as they shall judge necessary, or when called together by the Governor. The Governor, Lieutenant Governor and Counsellors shall also held their respective offices for one year next following the first Wednesday of January, and until others are chosen and qualified in their stead.

The meeting for the choice of Governor, Lieutenant Governor, Senators and Representatives shall be held on the second Monday of November, in every year; but meetings may be adjourned, if necessary, for the choice of Representatives, to the next day; and again to the next succeeding day, but no farther; but in case a second meeting shall be necessary for the choice of Representatives, such meetings shall be held on the fourth Monday of the same month of November. All the other provisions of the Constitution, respecting the elections and proceedings of the members of the General Court, or of any other officers or persons whatever, that have reference to the last Wednesday of May, as the commencement of the political year, shall be so far altered, as to have like reference to the first Wednesday of January. This article shall go into operation on the first day of October next following the day when the same shall be duly ratified and adopted as an amendment of the Constitution; and theGovernor, Lieutenant Governor, Counsellors, Senators, Representatives, and all other State officers, who are annually chosen, and who shall be chosen for the current year, when the same shall go into operation, shall hold their respective offices, until the first Wednesday of January, then next following, and until others are chosen and qualified in their stead, and no longer. And the first election of the Governor, Lieutenant Governor, Senators and Representatives, to be had in virtue of this article, shall be had conformably thereunto, in the month of November following the day on which the same shall be in force and go into operation pursuant to the foregoing provision.

All the provisions of the existing Constitution, inconsistent with the provisions herein contained, are hereby wholly annulled.

In the House of Representatives, Feb. 2, 1830.

The foregoing Resolution and amendment having been passed in this House, by a constitutional majority, two thirds of the members present and voting thereon, having voted in the affirmative, the same are accordingly sent to the Senate.

W. B. CALHOUN, *Speaker.*

In Senate, February 17, 1830.

The Resolution and amendment aforesaid, having been agreed to, by a majority of the Senators present and voting thereon, the same are accordingly referred to the General Court next to be chosen, and ordered to be published.

SAMUEL LATHROP, *President.*

COMMONWEALTH OF MASSACHUSETTS.
In General Court, at the January Session thereof A. D. 1830.

Resolved, By both Houses, the same being agreed to by a majority of the Senators, and two thirds of the members of the House of Representatives present and voting thereon, that it is proper and expedient to alter and amend the Constitution of this Commonwealth by adopting the subjoined article of Amendment; and that the same as thus agreed to, be entered on the Journals of the two Houses, with the *Yeas* and *Nays* thereon, and referred to the General Court next to be chosen, and that the same be published, to the end that if agreed to by the General Court next to be chosen, in the manner provided by the Constitution, it may be submitted to the people for their ratification, in order that it may become a part of the Constitution of this Commonwealth.

ARTICLE OF AMENDMENT.

The Members of the House of Representatives shall be elected in the following manner.

'Each City, Town or District containing twelve hundred Inhabitants, may elect one Representative, and two thousand four hundred inhabitants shall be the mean increasing number which shall entitle any city, town or district to an additional Representative; and the number of inhabitants in each city, town or district shall always be ascertained or determined by the next preceding Census, taken under the authority of the United States, if no provision for that purpose be made by the Legislature of this Commonwealth.

In every case where any Town is now united to any other Town or to a District, for the purpose of electing a Representative, such towns or districts so united, are and shall be considered respectively one town, in all things respecting the election of Representatives, as provided for in this article.

Every Town or District containing less than twelves hundred inhabitants shall be entitled to elect one Representative each, every other year, and for this purpose the Legislature shall divide all such Towns and Districts, within each County in this Commonwealth, into two classes, as nearly equal as may be, and determine the time and manner that each class may elect their representative, as herein provided. And any contiguous Town and District, or any two contiguous towns, neither of which would by the provisions of this article be entitled to send one representative every year, may unite and send a representative every year, if they prefer so to do, in such manner as the Legislature shall provide.

And to prevent the House of Representatives from becoming too numerous, the number of Inhabitants, which shall entitle a City, Town or District to elect one Representative, and the mean increasing number which shall entitle it to elect more than one, shall be proportionally increased, if found necessary, in the year of our Lord one thousand eight hundred and forty-two, and every tenth year afterwards, so that the House of Representatives shall never consist of more than three hundred and fifty members, who shall be paid for their travel and attendance out of the public Treasury.

Not less than seventyfive members of the House of Representatives, shall constitute a quorum for doing business. And all the provisions of the existing Constitution, inconsistent with the provisions herein contained, are hereby wholly annulled.

In House of Representatives, March 5, 1830.

The foregoing Resolution and article of Amendment having passed in this House by a constitutional majority, two thirds of the Members present and voting thereon having voted in the affirmative, the same are accordingly sent to the Senate.

W. B. CALHOUN, *Speaker.*

In Senate, March 9, 1830.

The Resolution and Amendment aforesaid are agreed to, by a majority of Senators present and voting thereon.

SAMUEL LATHROP, *President.*

Commonwealth of Massachusetts.

In House of Representatives, March 10, 1830.

Ordered, That the Clerk of the Senate cause the proposed Amendments of the Constitution to be forthwith published, three weeks successively, in all the newspapers printed in this Commonwealth. Sent up for concurrence.

P. W. WARREN, *Clerk.*

In Senate, March 10, 1830. Read and concurred.

PAUL WILLARD, *Clerk.*

Commonwealth of Massachusetts.

Senate Chamber, Boston, March 13th, 1830.

The foregoing is a true copy of Record.

Attest, PAUL WILLARD, *Clerk.*

*** Publishers of the several newspapers printed in the Commonwealth, are hereby requested to comply with the aforesaid Order of the General Court.

CHRISTIAN TEACHER'S MANUAL. Just published by L. C. BOWLES, corner of Washington and School Streets, (entrance 2d door from Washington Street,) "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." For March, 1830.

CONTENTS.

Further remarks upon the attendance of children on public worship; Manuals; Jesus and his friends; Questions on the third chapter of Matthew; Snow; The little spring; A night thought. March 20.

WILLARD'S RHETORIC.

JUST Published, by L. C. BOWLES, and for sale at the Bookstores, 'Rhetoric, or the Principles of *Elocution and Rhetorical Composition.*' By SAMUEL WILLARD, D. D. A. A. S. Author of 'The Improved Reader,' 'General Class Book,' &c.

Teachers of Academies and Schools, can receive a copy of the Book, for examination, by application to the Publisher. Feb. 20.

REMOVAL. ISAAC R. BUTTS has removed his PRINTING OFFICE from Wilson's Lane, rear of 50 Washington Street, to 25 SCHOOL STREET, *four doors from Washington Street*, where he is prepared to execute all descriptions of Book, Job, Newspaper, and Stereotype Printing, in the *best manner*, and on the *lowest terms*. And from the facilities afforded by the STEAM PRESSES, he is enabled to do work of any magnitude and with despatch.

HE OFFERS FOR SALE,

The entire stock and materials of a Book and Job Printing Office, consisting of Founts of Pica; Small Pica; Long Primer; Bourgeois; Brevier; Minion; Nonpareil; and a large quantity of Job Type;—14 Stands; 20 Composing Sticks; 20 Chases; Paper and Letter Boards; Imposing Stones; Wood and Copper Galleys; Board Racks, &c. &c. Three Medium Washington Presses; 1 superoyal do.; 1 Smith do.—all iron presses, and warranted perfect; 1 Ramage do. 3 Inking Machines; Inking Tables; 20 Inking Cylinders, and Frames for do.; 2 Sinks; 1 Press for pressing wet paper, &c. &c. 1 superior Standing Press, with bars and windlass; several gross Pasteboards, Pressing Boards, Drying Poles, &c. &c.

Two Lehigh Stoves, and three Box Stoves, with a large quantity of Funnel, all new last season.

The stock was purchased of the Boston Type Foundry, within the last three years, is in good order, and will be sold on liberal terms. 4t. Feb. 27.

VEGETABLE LITHONTRIPTIC SPECIFIC SOLVENT POWDER. This preparation is a powerful remedy for the GRAVEL, and its kindred complaints; it dissolves the stones into such minute particles, that they run off without difficulty; to those suffering from soreness of the kidnies, chronic inflamation on the urinary organs, difficulty of micturation, bloody water, stranguary and every species of Gravel or stone in the bladder, this is offered as a safe and certain cure;—the same good effect has resulted from its use in cases of Dropsy, as of the Gravel;—Physicians who have witnessed its good effects, decidedly give it their approbation.

NEW CERTIFICATES.

This may certify that I, David Kimball of Prembroke, N. H. having been afflicted for some time past with a complaint of the Kidnies, frequent dischaiges of bloody water, and exercised with some pain; and having made use of different kinds of medicine, and finding no relief, I was induced to make trial of the Vegetable Lithontriphic and Solvent Powders; from the use of this medicine I have received the most salutary relief. After using about half a Bottle and Powders, I have not been troubled with any of the aforesaid complaints. DAVID KIMBALL.

Pembroke, N. H. Dec. 20th 1828.

The subscriber within two years past has been three times severely attacked with the Gravel, but never until the last has he made use of the Lithontriptic. He commenced with the usual dose, repeated every eight hours; after the expiration of the third evacuations occurred, which afforded immediate relief, and he has not been troubled with the complaint since. JOHN ROBINSON.

Bellows Falls, Vt. Oct. 28, 1828. N3eop6m.

For sale wholesale and retail by Messrs. Lowe & Reed, and J. P. Hall, Boston.

R. Sanderson, Wrentham, Mass.
E. Porter, Salem, "
B. P. Dix, Groton, "
H. Allen, Leominster, "
E. P. Hill, Townsend, "
J. Robinson, Worcester, "
J. & C. Jewett, Fitchburg, "
George Dixon, Dedham, "
James Spalding, Mason, New Hampshire.
Wallace & Hopkins, Milford, "
John H. Wheeler, Dover, "
Joshua Hubbard, Portsmouth, "
George Hutchins, Concord, "

N2ep6m.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES *in North Bridgewater.*

MISS J. A. PERRY, *Instructress.*

THE Spring Term of this School will commence on Monday, the 5th of April next, and continue 16 *weeks* The various branches attended to, together with the price of tuition for the term, are as follows:—Reading, Orthography and Defining, Penmanship, Geography and Grammar, $3.—Same with History, and Composition. Lace and Muslin Embroidery, $4.—Same with Botany, Arithmetic, Chemistry, Astronomy, Natural, Intellectual and Moral Philosophy, Elements of Criticism. Map-drawing, Painting of various kinds, Gold Lace, Bead, Purse, Net and Rugwork, $6. French Language, $6,50. A Scripture lesson will be given out for a Sabbath exercise. The young Ladies will be classed, according to their respective studies, each of which, will be systematically pursued. Such branches as require, will have the aid of Globes and a Philosophical Apparatus.

Books, Stationary and materials for work, will be supplied, if requested. The number of scholars is limited. Price of board, including washing, for the term, $28.

References—Rev. D. Huntington, Rev. J. Goldsbury, E. Whitman, Esq. North Bridgewater.—Mr. D. Noyes Boston.

Feb. 27. 5t.

FEMALE SEMINARY. *The Adams Female Academy* will be opened for the reception of Young Ladies on Wednesday, April 21st.

The course of instruction here adopted includes all the higher branches which are usually taught in similar institutions in this country.

Its local situation is highly favorable to the health of the scholars, and its funds are amply sufficient to insure its permanency, and to provide all those facilities which are so necessary in a thorough course of Education. It has a very good Library, Chemical and Philosophical Apparatus.

The Instructers will make every exertion to promote the moral as well as intellectual improvement of those who are intrusted to their charge.

Board from $1,25 to $1,75 per week. Tuition $5 per quarter.

CHARLES C. P. GALE, *Principal.*

Derry, N. H. March 2d, 1830. 3ti

CHRISTIAN REGISTER.—The Christian Register is published every Saturday morning, near the corner of Washington and School Streets—over the Washington Circulating Library.

TERMS. *Three Dollars* a year, payable *in six* months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*twodollars and fifty cents.*

To those who pay bills in advance to a collector after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
Hingham, Mass.	David Andrews, jr.
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